

**THE BULLETIN
OF THE**

Common Ground

**COUNCIL OF
CHRISTIANS AND JEWS**

NOVEMBER - DECEMBER, 1946

Price : THREEPENCE

"TO BEGIN WITH . . ."

Two things have been clear to us for some time now. We need a much closer contact with those who are already associated with the Council—and we need a much larger number of Associate Members. This Bulletin, which we propose to issue every other month, will, we hope, be a step in both directions!

We may as well put all our cards on the table to begin with. In the first place, there is an obvious, and, we feel, an increasing need for just the kind of work which the Council of Christians and Jews was formed to do, the kind of work which is embodied in its statement of aims. The combating of racial and religious intolerance, the promotion of understanding and goodwill, co-operation in study and service directed towards post-war reconstruction—these are the crying needs of our day and generation, and Jews and Christians, because of their respective traditions and the extent of the common ground between them, have, we believe, a vital contribution to make towards meeting those needs.

But, secondly—and this is a sobering reflection—the Council which should be the spearhead of this endeavour is sadly in need of

both adequate personal and financial support to enable it to function effectively. But we are not without hope. On the contrary, we believe that the opportunities for development are as great as the need, and we intend to invest the resources we have in a determined effort to take full advantage of those opportunities.

We already have an impressive list of Members and Associate Members. By means of this Bulletin we hope to keep them more regularly informed of developments in our work, of the problems to be tackled, and of the available resources in the way of literature and friendly meeting that will enable us to work together more effectively.

But the list must be extended, and that in many directions. We need teachers who can help to combat prejudice in the minds of children; youth leaders who can encourage the right kind of contact between members of youth organisations—contact aimed not at the elimination but at a true understanding and appraisal of differences—and we need representatives of local government, trade union leaders, members of Chambers of Commerce and organisations like Rotary, Toc H and the many other groups which are concerned with the maintenance of good relations in the community.

Need for Vigilance

We are not given to pessimism, nor have we any desire or intention to panic! Indeed, there is no immediate occasion for either. But there is no point in being other than realistic about the situation in which we find ourselves to-day. There is an underground movement in Great Britain which is aiming at the resuscitation of the nearest thing we ever knew to Fascism in this country. Rooms booked for meetings by book-clubs and discussion groups which sound innocuous enough provide opportunities for Oswald Mosley's efforts to re-establish himself and his party.

Britain has proved her ability both to "take it" and "make it"—but at a price! We are by no means yet completely recovered from the mental and emotional strain of the past seven years. And it is precisely in such a situation, when nerves are still on edge, that human relations come nearest to breaking point. We make no claim to have the last word to say in such a situation, but we do claim to have a vitally important part to play in the general easing up of tensions and in the strengthening of good relations between Christians and Jews.

This Bulletin, we hope, will serve as part of our contribution to that end. We have called it "Common Ground" because there is a very considerable area of common ground between our two communities. This has been nowhere more clearly demonstrated

than in the recent International Conference at Oxford, and particularly in the report of the Commission on the Fundamental Postulates of Christianity and Judaism in relation to Human Order—a report we print elsewhere in these pages and which we commend to the very careful attention of every reader.

But the fact that we emphasise the common ground between us does not mean that we have any intention of ignoring or minimising the differences which in some respects are of a quite fundamental character. Not the elimination but the proper understanding of those differences is our concern, and we believe that in so far as we are successful in that direction we shall strengthen rather than weaken the loyalty both of the Christian and of the Jew to his respective traditions.

Each issue of "Common Ground" will contain two or three short articles on matters of mutual interest and concern to Christians and Jews, though they may not all deal specifically with relations between the two communities. There will be a series of jottings from the Secretary's notebook, and news items about the work of the local Councils and of the various Councils and Societies of Jews and Christians in other countries to which we have been drawn so much closer by the International Conference. Information about current literature and pamphlets will constitute another feature and a correspondence column is another possibility.

We at the centre shall do our best to make the Bulletin as interesting and useful as we can. But in the last resort its effectiveness will depend on its reception and on its distribution. We appeal to all who are associated with the Council to do their best to interest other people, to win their support, and so to extend the influence of this movement towards the supplanting of ill-will by good-will.

OUR COMMON STARTING POINT

A report on the "Fundamental Postulates of Christianity and Judaism in relation to Human Order" suggests a rather formidable sort of document, and there's no point in pretending that it fits into the classification of 'light reading.' But it is one of the most exciting and important papers which emerged from the recent International Conference of Christians and Jews at Oxford.

It is the fruit of most careful study and discussion by two groups—the first, a preparatory commission which worked in this country in the months prior to the Conference, and the second, an inter-

national commission at the Conference itself of which several members of the original British group formed the nucleus.

Both groups contained members of both Orthodox and Liberal sections of the Jewish community, of the Roman Catholic Church and of all the principal non-Roman churches. The document, which is printed below, derives special interest and importance from this fact. It indicates perhaps more clearly than any previous document has done the extent of the common ground of conviction on which Christians and Jews can co-operate in the service of God and of man.

Fundamental Postulates of Christianity and Judaism in Relation to Human Order.

I. As Christians and Jews, while recognising the important religious differences between us, we affirm on the basis of divine revelation that the dignity, rights and duties of man derive from his creation by God and his relation to God.

We acknowledge God as the Creator and Lord of the universe, and as the Father of all human beings: we see in their relation to God the bond which unites them, even amid division and conflict, and in Him the authority to which all are subject. Moreover, we find the basic motive for ethical conduct in man's response to God as He makes Himself known in His wisdom and goodness.

By the will of God in creation man is both an individual and a member of society, so that both individuals and communities owe obedience to His rule. Moreover, there is true community only where there is full personal life, and *vice versa*.

II. Therefore:

(a) *We acknowledge the authority of the moral principles which are implicit in the nature of man in virtue of his relation to God and of his qualities as a rational, moral and social being.* From these it follows that it is the duty of men to respect in others the right to:—

(i) Life. Since each human being is the child of God and has special value in His sight as an individual, his life must be respected and preserved. At the same time, he must similarly respect the life of his fellow man and is under obligation to promote his good.

(ii) Liberty. The responsibility which falls upon man as a child and servant of God involves the necessity for freedom. He must therefore be given opportunity for the free exercise of the spiritual and moral powers entrusted to him. Life in organised society makes demands and entails restrictions upon the individual, but the fundamental principles of liberty alike for the individual and communities may never be sacrificed.

(iii) Personal Dignity. Each individual possesses worth as a person and must treat others as such, while other persons and the community must accord similar treatment to him. This principle involves recognition of his status as a member of society with a contribution to make to the whole, and is opposed to discrimination on grounds of colour, race or creed.

(b) *We repudiate both the individualism which would make a man a law unto himself and the totalitarianism which would subordinate and sacrifice all other values to race, nation, state, class or party.* Against the first, we claim that only as a man accepts himself from God and all his life as under God can he truly live. Against the second we affirm that all human institutions stand under God's rule and judgment and that none may usurp the loyalty which is due to Him alone.

III. Rights are exercised and duties discharged in a world which includes things as well as persons. Here we would maintain the following principles :

- (i) Things must be subordinated to persons, and property-rights should always be secondary to considerations of human welfare and social justice.
- (ii) Nature is to be respected and not merely exploited. It is a revelation of God and a sphere of His purpose; man may not squander its bounty and must show due regard for its beauty.

IV. The right attitude of a community to its members, of persons to persons, and of persons to things, cannot be fully achieved without the recognition, alike by the individual and by the community, of God and of the relation of man and nature to Him.

Corporate recognition of God will include, in addition to the moral obligations of society, all that comes within the compass of worship.

Divided as we are in the forms of public worship, we are united in affirming the value of it and the need to participate in it if a right human order is to be achieved. Religious communities have therefore the right to exist and also the right to their own freedom of activity. Without the recognition of this right the political community is impoverished.

V. The moral law which is rooted in God and implanted in man's nature is binding, not only upon individuals, but also upon society in all its groupings.

- (i) Within the state there should be respect for the family, freedom for a rich and varied group-life; above the state is the will of God as manifest in the universal moral law.
- (ii) Society is pre-eminently the sphere of justice, by which the relationships between individuals are so ordered that each may perform his duties and be assured of his rights. This can

be achieved only under some form of government which recognises the social, political and religious rights and responsibilities of individuals and groups.

(iii) Society is equally under an obligation to use all its resources for the welfare of all its members. That implies education, adequate provision against want, opportunity of service and conditions which will enable every individual to be at home in the community and every community to be at home in the larger human society.

VI. Man's recognition of himself and of his neighbour as children of God should issue in a charity and righteousness which, while but imperfectly embodied in the forms and laws of organised society, work constantly to transform them into an ever more adequate expression. We therefore, Christians and Jews alike, call upon all who share the religious convictions and the ethical standards here set out to co-operate for the realisation of this ideal.

CHANUKKAH AND CHRISTMAS

Within the next two or three weeks Christians and Jews will be celebrating, each in their own way, one of their characteristic religious festivals. This article by Dr. A. Cohen, minister of the Birmingham Hebrew Congregation, while acknowledging the essential difference between them, focuses attention on their underlying affinity and their message for the world of to-day.

Not infrequently, as happens this year, these two Festivals coincide in the date of their observance. Differing widely in historical background and religious implication, they yet possess an affinity which is of the deepest significance for the distracted world in which we live.

Chanukkah is the Feast of Dedication, instituted to commemorate the restoration of the Temple in Jerusalem to the service of God in the year 165 B.C. after its defilement by the Greco-Syrians. It marked the victorious culmination of a bitterly fought contest, under the leadership of Judas Maccabeus.

The issue to be decided was religious liberty. Antiochus IV, king of Syria, ambitious for conquest, adopted the method now familiar under the term *Gleichschaltung*. He not only aimed at political domination over neighbouring peoples, but sought to impose his own form of religion and way of life by denying others the right to worship according to their conscience.

Had the Syrian king limited himself to the incorporation of Judaea within his empire, the reaction would not have been so

violent. The denial of freedom of conscience, however, was regarded by the Maccabees and their followers as an attack upon a fundamental human right which must be defended at all costs.

Accordingly, Chanukkah does more than keep fresh the memory of a momentous national victory; it utters a protest against the evil of intolerance which has darkened the world in all ages. It proclaims the duty of men to live together in peace and concord, although they are differentiated in many respects.

From this point of view the message of Chanukkah harmonises with that of Christmas. The ideal of "Glory to God in the highest, and on earth peace, goodwill toward men" (to retain the more familiar version), popularly associated with the Christmas Festival, indicates the means leading to the end for which the Maccabees struggled so valiantly. The earth cannot declare the glory of God unless the blessing of peace reigns therein; and in turn abiding peace must remain nothing but a dream until good will exists between man and his neighbour.

The happy spirit which is associated with Christmas transcends the differences of class, creed or nationality. It binds men together by ties which ignore for the time the factors that ordinarily separate them into varying groups. If only temporarily, it creates an underlying unity amidst diversity. On that day the doctrine of Divine Fatherhood and Human Brotherhood is more than a pious aspiration; but why only on that day?

Thus interpreted, these Christian and Jewish Festivals are seen to teach the same practical and vital lesson. Men must learn to live and work together for their common welfare, without one group demanding of the other the suppression of its individuality. The purposes for which God desires His creatures to pursue, to the glory of His Name and their good, can be achieved by them although they do not march under one banner.

A feature which the two Festivals share is the kindling of candles. With Chanukkah that is its only distinctive observance. For Christian and Jew alike light is the symbol of holiness, peace and joy. That is the illumination the world so urgently needs in our day, overshadowed as it is by suspicion, fear, tension and uncertainty. The overhanging gloom which obscures the outlook can be quickly dissipated by the light of Divine guidance. It may, therefore, mean very much for the future of humanity if Christian and Jew combine to work together to urge that guidance as the controlling influence in individual and international relationships. When they kindle the Christmas and Chanukkah lights, may such an aspiration enter their hearts and live with them in the days that follow.

THE PALESTINE SITUATION

Recent developments in Palestine present an inescapable challenge to all who are concerned about relations between Christians and Jews. On the one hand there are those who feel that the terrorist activities of certain groups in Palestine itself, and the propaganda drives of some sections of the Zionist movement in other countries and particularly in the U.S.A., have postponed indefinitely all hopes of effective co-operation between Jew and Christian. There are those on the other hand who believe that only on the basis of such co-operation as that which this Council exists to promote is there any hope of a peaceful solution of this most difficult problem of human relations.

Our own sympathies are entirely with the second of these two points of view. What we can actually do in support of it is conditioned to some extent by the nature and constitution of the Council itself. It is not a political body, and it includes in its membership representatives of diametrically opposed points of view with regard to the political future of Jews in relation to Palestine. There are Zionists and non-Zionists both on the Christian and on the Jewish side.

What may seem at first sight to be a weakness of the Council in this respect is in fact one of its strengths, for the necessary detachment from any particular party approach to this problem thus imposed makes it all the more important that we should think in terms of the underlying principles which should determine any approach. It is on this basis that the following notes are written.

In the first place, there is agreement on all sides in condemning the recent outrages in Palestine. But there is also agreement that the responsibility for those outrages should be seen in its proper perspective. This was most clearly expressed by the Archbishop of Canterbury when, as one of the Presidents of the Council, he addressed a Public Meeting held in London to inaugurate the recent International Conference of Christians and Jews. Speaking a few days after the destruction of the King David Hotel in Jerusalem, he referred to this tragic incident as "the culmination of other deeds of lawlessness, destruction and death."

"The deed," he went on, "was not done by *the* Jews but by *some* Jews. It has been utterly condemned by Jewish leaders in Palestine itself and in every other part of the world. It was the deed not of Jews as such, but of political fanatics, and political

fanaticism and the cruel deeds that go with it are not confined to Jews.

"The events of the last ten years," continued Dr. Fisher, "have taught men of many races to think and act in a brutal and a bloody manner. It is therefore more necessary than ever that we should assert with all our power that Jews and Christians share the belief, derived from divine revelation, that neither political differences nor any other things can be allowed to override those essential human rights which belong to all men as children of God."

This leads naturally to the second point of agreement between all sections of the membership of the Council, which is that there can be no lasting solution of the Palestine problem which fails to take into account the rights of all the parties concerned, Jews and Arabs alike. The difficulties in the way of achieving such a solution are obvious enough. A spirit of inflamed nationalism, a sense of tragic frustration and an atmosphere of intense emotional strain make it almost impossible to arrive at an objective and dispassionate judgment. Some measure of compromise seems inevitable, which may not be a bad thing providing that it is recognised and accepted as such. But the ultimate goal remains to secure to all the peoples concerned the full enjoyment of these fundamental freedoms to which all are equally entitled.

In the meantime, while the responsibility for decision and action rests upon the statesman and political leader, it is important that the rank and file member of the community should recognise it as his obligation to be as well informed as possible with regard to the facts of the situation. The stimulus of a well-informed public opinion may be a vital factor in enabling the statesman to arrive at a more satisfactory solution than would otherwise be possible. Ignorance and indifference are as inexcusable on the part of the citizen as they would be in the case of his leaders.

In this connection we strongly recommend a careful study of the Report of the Anglo-American Committee of Enquiry regarding the problems of European Jewry and Palestine. (H.M. Stationery Office. Cmd. 6808. Price 1/3.) This Report, which deals with almost every aspect of the present situation in Palestine, was prepared on the basis of a great many interviews with representatives of many different points of view and represents as objective a study as is readily available to the general reader.

Furthermore, it cannot be too strongly urged that the basic principle upon which the Council itself works, that of recognising the importance of differences and encouraging every effort to understand and interpret them in the spirit of the round table conference, is

essential to any effective approach to the study of the problem of Palestine to-day. We suggest that Local Council Executives and study groups interested in the Council's work might well look at this situation together. We would further urge the observance of this principle in all discussions of the problem, including those at the highest political level. Only on such a basis do we see any hope of avoiding deadlock and further frustration.

And finally, all who are associated with the Council will be interested to know that one of the members of the central Executive, Rabbi I. J. Unterman, of Liverpool, has recently been appointed Chief Rabbi of Tel Aviv, and will shortly be leaving for Palestine to take up that office. Rabbi Unterman has won for himself the affection and esteem of Christian and Jew alike, both in Liverpool, where he has worked for many years, and in the Council's Executive, of which he has been an active member since its inception.

At the invitation of his colleagues in the Executive he is retaining his membership of that Committee, both in order that the Committee itself may have direct contact with one of its members in Palestine, and also in the hope that it may strengthen Rabbi Unterman's efforts to advance the purposes for which the Council stands. There are already in Jerusalem, as the message received by the International Conference at Oxford revealed, Christian and Jewish leaders who entirely share the Council's concern. It is our hope and theirs that a Council of Christians and Jews may in due course be set up in Palestine, and make an effective practical contribution to the promotion of understanding and goodwill where it is most sorely needed.

FROM THE SECRETARY'S NOTEBOOK

The editor has offered me a page or two of "Common Ground" for a few personal notes about places I've been to, people I've met, or anything that is particularly on my mind about the work of the Council. It's an offer I gladly accept, and I propose to take advantage of it in a quite informal way. I hope anyone who

feels strongly enough about anything I say to want to write to me about it, will feel perfectly free to do so.

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First, then, a travel note. I am just back from a short visit to Switzerland for consultations about a projected Conference on antisemitism in Europe. Reports from various countries

make it clear that the break up of the Nazi regime has by no means disposed of the menace of antisemitism which in some countries is clearly on the increase.

It is important that we should find out as soon as possible why this is so, and what are the causes, on both sides, which make for tension between Jews and Christians. We are anxious to know too, what organisations and individuals are already at work in combating these tendencies, and what can be done to co-ordinate their efforts and to supply them with suitable materials to help them in their work.

I referred to the proposed meeting as a conference. Our American colleagues, who are taking a very active interest in it, have called it a "workshop," and I confess I like that better. The term Conference hasn't a very happy connotation in these days. It suggests talk rather than action, and we are facing a situation which calls for emergency action and not merely discussion.

And that, I believe, is what will emerge from this venture. At any rate my talks with the officers of the Swiss Council of Christians and Jews and with other religious and social workers in Switzerland, were most encouraging from that point of view.

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Two further considerations impressed themselves strongly on my mind as a result of this visit. In the first place, it was

represented to me by members of all the groups I met that we should avoid giving the impression that antisemitism is our only concern. The urgency of the problem is not in question, nor the importance of directing special attention to it, but it is generally felt that the work of the conference will be more effectively done if it is seen in relation to the wider concerns both of the national councils and of the international Council of Christians and Jews which it is hoped in due course to establish. Incidentally I believe that this "workshop" on antisemitism may well prove to be the first practical step in the direction of setting up the new international body.

And secondly, as I talked with the officers of the Swiss Council who are working hard to get their own organisation well established, and as I thought of our own efforts here in England, I realised more than ever just how much the success of any international effort in this field depends upon the successful functioning of our respective national Councils.

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Which leads me to another thing I want to say. By the time these notes appear in print I shall, I hope, have visited a number of the Local Council Executives. If they are all as stimulating as one I attended in Cardiff two or three days ago my journeys will not have been in vain! A free and friendly discussion of

difficulties from the point of view both of the central office and the local committee helped to clear the way for what we trust will prove much more effective co-operation. I hope other local committees will follow suit.

Two-way traffic in this matter is essential. We are doing our best to stimulate activities from the centre, but we look for a response from local committees and individual associate members which will help us to see more clearly what is needed to enable us to extend the Council's influence as widely as possible.

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The Council has recently lost a comparatively new but most valuable supporter in the death of Dr. Charles S. Myers. The report on "Attitudes to Minority Groups" which he prepared in association with

a committee of distinguished psychologists and sociologists is a document of very great importance in our particular sphere of influence. It should be in the hands of every member of all our local executives, and of all who are alive to the importance of the psychological aspects of our work.*

Dr. Myers took a lively interest in the work of the recent International Conference of Christians and Jews. He played an active part in the work of the commission which dealt with training for responsible citizenship, both in the preparatory stages and at Oxford also. We can ill afford to lose his wide experience of all kinds of problems connected with human relations at a time when the importance of a study of the psychology of antisemitism and other group tensions is coming increasingly to the fore. W.W.S.

BOOK NOTES

The Jewish Home

By Rabbi Dr. Ignaz Maybaum.
(James Clarke & Co. Ltd. 7/6)

"This book," in the words of its author, a former rabbi of Berlin, "opens wide the windows of the Jewish home." And that, at a time when Christian and Jew alike are in danger of under-estimating the significance of home and family life, is a matter of very great importance.

Only those who have been fortunate enough to experience something of the atmosphere of the true Jewish home can begin to appreciate the extent to which the very survival of the Jewish community is bound up with it. It is a privilege which, in the nature of things, very few Christians have enjoyed. The tragedy of to-day is that

* Copies may be obtained from the Council's office. Price 2/6, post free 2/7

so many Jews, particularly those of the younger generation, have missed it too.

The book is therefore of primary importance to the Jew himself. It is a re-interpretation of traditional habits and observances and a plea for their maintenance . . . or their restoration. Dr. Maybaum is under no illusion as to the causes which have led to the break-up of the Jewish home . . . his analysis of contemporary life in some of its forms is as sound as it searching . . . or to the difficulties which lie in the way of its restoration. Sabbath observance, for example, even in normal times, is an economic and not merely a religious problem for the Jew, while the observance of the dietary laws places a very considerable burden upon him.

But neither is Dr. Maybaum under any illusion as to the value to his people of these traditions, these symbols of the eternal in the midst of time. As he describes them there is a peculiar charm about the manifold observances that surround the home life of the Jew from birth to what we normally speak of as death, but which the rabbis described as the "kiss of God," because they saw in it not merely the cessation of life, but the entrance into eternity.

The book has a twofold value for the Christian also. As a window opened wide into the Jewish home it affords him an opportunity of getting to know his neighbour better . . . and that is important for, says

Dr. Maybaum, "I know from my own experience that between the thoroughly Jewish home and the Christian home good-neighbourly relations and sincere friendship are possible."

But there is more to it than that. There is a sense in which "the Jewish people must mirror mankind in the microcosm of its life," and in the problems and privileges of the Jewish home the Christian may find the key to a better understanding of his own, for it was, after all, in a Jewish home that his own faith had its birth.

"Our Threatened Values"

*By Victor Gollancz.
(Victor Gollancz Ltd. 5/-)*

An inevitable accompaniment to war is the recital of horror and suffering which is poured ceaselessly into our ears—a recital which in this last war did not end when the fighting stopped, for only then were some of the worst horrors revealed in their stark reality. But the human mind creates its own defence against what might otherwise drown its power of reason in a nightmare inferno. Some of the stories were so terrible, and so far beyond the range of our normal experience, that our minds could not picture the reality. In bulk, the tale of human suffering was so great that our imaginations failed to separate its meaning for the individual victims, and, insensibly, we drifted towards indifference as each successive incident made a lessening impression on our sympathies.

This indifference, bordering on callousness, is one of the most tragic legacies which Nazism and war have left behind. Our moral values have been weakened, and it will be no easy matter for us to regain the standards which held generally before the war. This is not a problem which can be measured, nor is it one—such as the food shortage—which can be tackled along a clearly defined course of action. It is, as Mr. Gollancz puts it, a "moral crisis with which western civilisation is faced." The problem is the more acute because by its very nature it leaves us with a lower standard by which to judge our conduct, so that we tend to underestimate its significance or even to deny its existence.

The value of Mr. Gollancz's book is that it sets out those values—of which respect for personality is broadly inclusive—which are to-day endangered, and analyses, with a wealth of instances, the ways in which they are threatened. Thus to define the problem is itself a contribution towards its solution; when we recognise our faults we can more easily overcome them.

But Mr. Gollancz does more: he goes on to examine the particular responsibilities and opportunities of this country in relation to the present European situation.

"Our Threatened Values" is a book which we strongly commend to all our readers.

"Attitude to Minority Groups"

*A Report prepared by a Committee of Psychologists and Sociologists, under the Chairmanship of Dr. Charles S. Myers.
(Newman Wolsey Ltd. 2/6).*

This is a book for the student who wishes to understand the underlying social and psychological factors that go to make up the "minority problem." Whenever there is a minority, culturally distinct from the surrounding majority and unwilling to become completely assimilated through intermarriage, there is a strong tendency towards some form of group persecution. So convenient a scapegoat is almost certain to be used sooner or later, and once the minority has been labelled as a menace it is regarded by the majority with progressively increasing hostility.

So much is common knowledge which the history of the last twenty years has demonstrated. For a full understanding of minority problems however, some knowledge of the background of mental processes in both minority and majority groups is essential. This Report is intended to supply that information.

Two Racial Relations Pamphlets

The Racial Relations Group, an independent group associated with the Institute of Sociology, defines its aims as "to explore available sources of information relative to the

problems of race and inter-racial contacts, with the ultimate purpose of improving racial and national relations." It is preparing a series of pamphlets, of which the first two are now available, designed to act as an introduction to the study of race relations and to give guidance for further reading. The pamphlets are published at 6d. each by Le Play House Press.

"*The Jewish Problem*" by W. W. Simpson, is a brief examination of the fallacies on which Nazi racial theory was built. In so short a pamphlet only the bare outline of the case can be presented, but a useful book list indicates where more detailed information can be obtained.

Mr. Simpson emphasises that the Jewish problem is not limited to Germany. As a result of Nazi propaganda, antisemitism has grown in other countries where, as in Germany, the Jewish minorities had been almost completely assimilated into the national life. Nor is it the Jews alone who suffer as the victims of antisemitism — the intellectual, moral and spiritual integrity of the whole community is at stake.

The second pamphlet in this series is "*The Relations of White People and Coloured People in Great Britain*" by K. L. Little. During the war years many coloured people came to this country in the Empire and Allied forces. We saw them in the streets

of London and other cities, in theatres and restaurants, in trains and in the countryside, and we accepted them without any thought of a colour bar. Mr. Little's pamphlet, however, deals with the ten or fifteen thousand coloured people who normally live in this country—the coloured seamen who have settled in some of the large sea-ports, the professional men and the traders, and the coloured University students. For them, colour imposes a very real limitation, both industrially and socially. It arises not from any legal restrictions, but from the attitude taken by the white community, as for instance in factories where female workers refuse to work with coloured girls.

The "colour problem" does not assume the same dimensions in this country as it does in the U.S.A. and in South Africa; nevertheless a colour bar does exist and is a denial of our professions of complete racial equality. Mr. Little's pamphlet is of itself well worth reading on this subject, and serves as a useful introduction to those who wish to study the question further.

"The Anglo-Palestine Year Book, 1946"

*Edited by F. J. Jacoby.
(Anglo-Palestine Publications Ltd. 25/-)*

Their new Year Book acts as a comprehensive guide to present-day Palestine and gives an outline of developments in the past 25 years.

GROUP RELATIONS IN THE LOCAL COMMUNITY

A SUMMER SCHOOL

**FOR ASSOCIATE MEMBERS, LOCAL COUNCIL
WORKERS AND OTHERS**

will be held from

**Wednesday, July 23rd to Monday, July 28th
1947**

at

ELFINS WARD
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HAYWARDS HEATH, SUSSEX

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Write to the Secretary, Council of Christians and Jews,
21, Bloomsbury Street, London, W.C.1. for further
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